[Information concerning the huts where masked dance costumes are made and stored, and which are prohibited to women, will be found in category 346.]

/34 cont./

535 121 detail that Kleinschmidt's description of the duck-duck festival of New Britain would also fit mutatis mutandis the animal dances of the Karaya.

535 114 Castelnau, who first mentions them, obtained one of these masks with great difficulty (1), but it was later lost, along with

1. Castelnau, op. cit., p. 441.

all the other collections, in the cataracts of the Tocantins. The depiction of a dance given by him on Plate IX of his Vues et scenes /Views and Scenes/ (Paris, 1852) is incorrect inasmuch as the lower trunk and legs of the dancers are not uncovered, as the illustration shows, but are hidden under long buriti hangings. Also the height of the headdresses seems exaggerated.

Later Spinola (2) published something about them and also

2. Op. cit., p. 45.

obtained some mask costumes for the anthropological exhibition in Rio (1882), which, however, never reached their destination, but were lost in Goyaz.

126 535 532 [123] [178] That I was successful in luckily bringing home some of the most interesting masks I owe to the intervention of the chief Pedro Manco, without whose intercession the superstitious mistrust of his fellow tribesmen could hardly have been overcome. These sacred objects had already been unwisely profaned several times by travelers, in particular by Spinola himself. Contrary to expectation, the most beautiful specimens were found among the

532 535 184 Karayahi, whose villages alone exhibit the above-described "medicine huts." Smaller camps had, instead of them, simple semicircular compartments, open at the top and back, as Castelnau depicts them, whereas the huts are completely absent among the Šambioa. Probably in this case they had already been torn down again after the conclusion of the festivities. The palm-straw costumes collected there lay thrown in a heap in the nearby forest and are for that reason somewhat defective.

/37 cont./

529 535 The festival begins with a procession of the masks through the village. The participants dress in the nearby forest and approach with a loud han hm han. Then everybody cries: nakunerare! There they come!

During the procession the masked men throw sticks of wood in all directions. After they have withdrawn, everything is readied for the feast and drinking bout, until after a few hours the dancers approach again and the dance begins. Like that of the duck-duck, it consists of an odd hopping. The dancer is not permitted to let himself be recognized in any way; he [688] may neither speak nor cough or sneeze, and particularly not fall. Otherwise, as in the case of the duck-duck and the Northwest American hametz, he is killed immediately.

If he finds it necessary to cough, which in view of the stifling heat in his masquerade is not uncommon, of course, he jumps into the circle of men standing about, who cover up his voice by likewise coughing.

The dances take place in a certain sequence; it is the chief who decides which one is to be at the beginning.

532 535 562 688 If a woman enters the secret hut out of curiosity or otherwise takes advantage of an opportunity to see the mask costumes, she is punished by death.

Usually the other women then bring a petition to the chief. The latter lets mercy prevail if the guilty one promises silence and is willing to undertake a task of atonement, which usually consists of weaving a riio or making a large buriti mat. If she refuses or if the work is not satisfactory, a place in the forest is pointed out to her, and she must appear there at a certain [839] time. She is forced to yield to the men assembled there. If she does not appear, the latter have the right to kill her wherever [766] they find her. The corpse of the guilty one is sunk in the river. [778] No one may enter the hut of the victim, however, since this is considered a sanctuary.

In the same way a man who betrays the secret to a woman is declared an outlaw.

6:Cook M-3,4 (ca. 1900) 1909
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be ordered to appear at a designated spot in the woods when the sun reaches a certain position in the heavens, and here she will be compelled to submit herself to the assembled men. If she should fail to appear as ordered, the men may slay her wherever they find her and sink her body in the river. But if she should flee to the mystery hut, no one will enter to take her for this is an asylum of refuge. If a man should betray the secret of the masquerade to a woman of the tribe, he may, nevertheless, be allowed to go unmolested. But these barbarous customs do not appear to be so strictly observed to-day as in former times. It is related that owing to an accident, all the women of a certain village, caught sight at the same moment of the masquerade outfit when not in use. In this case, of course, nothing could be done but to pardon them all and make known to them the whole secret. It is said that among the Sambiōa, these masquerades are falling somewhat into disuse. Nevertheless, they would not allow Dr. Ehrenreich and his party to bring away the masquerade outfits that they had stumbled upon at a spot in the woods where they had been thrown at the termination of a festival, as they feared that some of their women might be in the vicinity and see them. To get permission to take them, the men of the party had to dress in them. Though these customs may be less strictly observed to-day than formerly, nevertheless, the women cherish a profound respect for these supposed creatures of the forest and their mysterious hiding-places.

535 562 688 [178] 535 [178] [126]

The masquerade outfits seem to be thrown away, or burned, at the conclusion of a festival, the feather decorations having first been removed.

Of the real significance of these masquerades, little or nothing is known, or perhaps ever will be known. It is doubtful if even the savages themselves are fully conscious of their significance. But we may get some light upon the subject from our knowledge of the customs and beliefs of other primitive peoples.

It is certain that the "make up"—the creature, animated [825]